

On Primary Suffixes in Kāçmīrī.—By G. A. GRIERSON, C.I.E.,
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These are treated in the *Kṛdanta-prakriyā* of Īçvara-kaula's *Kaçmīra-çabdāmṛta*. They form nouns (including adjectives and participles) by direct accretion to verbal roots. Many of them would be properly classed as verbal forms.

1. **आन् ān.** This is used to make present participles. It does not change for gender or number, and is added direct to the root (ix. i. 2).¹ Thus,—

ROOT.	PRESENT PARTICIPLE.
कर <i>kar</i> , do.	करान् <i>karān</i> , doing.
बोझ <i>bōz</i> , hear.	बोझान् <i>bōzān</i> , hearing.
If the root ends in a vowel, the letter व <i>w</i> is inserted (3). Thus,—	
दि <i>di</i> , give.	दिवान् <i>diwān</i> , giving.
खि <i>khi</i> , eat.	खिवान् <i>khyawān</i> , eating.
चि <i>ci</i> , drink.	चिवान् <i>cyawān</i> , drinking.

Note that all verbs ending in इ *i* change इ *i* to य *ya*, except नि *ni*, take, दि *di*, give, यि *yi*, come.

This form is frequently used adverbially (4). Thus परान् परान् करन् *parān, parān, karun*, coming, coming, he made it.

This form corresponds to the Sanskrit present participle.

2. **इथ् *ith*.** Used to form a past participle absolute or conjunctive participle, corresponding to the Sanskrit conjunctive participle in त्वा *tvā*, or य *ya* (त्य *tya*). Thus,—

कर <i>kar</i> , do.	करिथ् <i>karith</i> , having made.
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¹ References, here, and elsewhere, to Īçvara-kaula's *Kaçmīra-çabdāmṛta*.

A preceding long आ *ā* (not short अ *a*) is modified. Thus,—

दार *dār*, place.

दारिथ् *dārith*.

ओ *ō* and ए *ē* become ऊ *ū* and ई *ī* respectively before this prefix (14,15).

Thus,—

बोञ्ज *bōz*, hear.

बूञ्जिथ् *būzith*, having heard.

मेन् *mēn*, measure.

मीनिथ् *mīnith*, having measured.

If a root ends in इ *i*, the final इ *i*, together with the suffix become यथ् *yāth* (ix. i. 7, 8). Thus,—

हि *hi*, take.

ह्यथ् *hyāth*, having taken.

खि *khi*, eat.

ख्यथ् *khyāth*, having eaten.

Exceptions are—

नि *ni*, take.

निथ् *nith*, having taken.

यि *di*, give.

यिथ् *dith*, having given.

दि *yi*, come.

दिथ् *yith*, having come.

When the root बुड *wuḍ*, fly, signifies *mōkṣa*, final release, it becomes बुजिथ् *wujith*, having obtained final release; but बुडिथ् *wuḍith*, having flown (ix. i. 9).

The root म॒ष्राव *maṣ^arāv*, cause to forget, usually forms म॒ष्राविथ् *maṣ^arāvith*, regularly, but in the phrase 'to cause to forget death,' it becomes मा॒षविथ् *māṣawith*. Thus,—

मरुन् मा॒षविथ् *marun māṣawith*, having caused (so and so) to forget death (ix. i. 10):

The suffix क्यथ् *kyāth*, may be added to this form. Thus, करिथ् क्यथ् *karith kyāth*, having done (ix. i. 6).

3. इ *i* (ix. i. 11–15). This is used instead of इथ् *ith*, when the word is repeated to represent frequentative action. In this case both a preceding अ *a* and a preceding आ *a* are modified. Thus,—

कर *kar*, do.

क॒रि क॒रि *kārⁱ kārⁱ*, having made over and over again.

मार *mār*, beat.

मा॒रि मा॒रि *mārⁱ mārⁱ*, having beaten repeatedly.

कार *kār*, boil.

का॒रि का॒रि *kārⁱ kārⁱ*, having boiled repeatedly.

As in the case of इथ *ith*, preceding ए *ē* and ओ *ō* become ई *ī* and ऊ *ū* respectively. Thus,—

चेट *tsēt*, pound.

चैटि चैटि *tsīṭi tsīṭi*, having pound-
ed continually.

बोज *bōz*, hear.

बूजि बूजि *būzi būzi*, having heard
continually.

So also we have—

बेह *bēh*, sit.

बिहि बिहि *bihī bihī*, having sat
continually.

When a root ends in इ *i*, the final vowel together with the suffix become य *ya* (ě) ; or the form in थ *th* may be used (12). Thus,—

खि *khi*, eat.

ख्य ख्य *khě khě* or ख्यथ् ख्यथ् *khyāth khyāth*, having eaten fre-
quently.

चि *ci*, drink.

च्य च्य *cě cě* or च्यथ् च्यथ् *cyāth cyāth*,
having drunk frequently.

Exceptions are, as usual,—

नि *ni*, take.

नि नि *ni ni* or निथ् निथ् *nith nith*,
having taken frequently.

दि *di*, give.

दि दि *di di* or दिथ् दिथ् *dith dith*,
having given frequently.

यि *yi*, come.

यि यि *yi yi* or यिथ् यिथ् *yith yith*,
having come frequently.

4. वुनु *wun^u* (fem. वञ् *wañ*; plur. masc. वनि *wañi*, fem. वञ् *wañě*)
used to form nouns of agency (ix. i. 25-27). Thus,—

कर *kar*, make.

करवुनु *karawun^u*, a maker.

If a root ends in इ *i*, अव *aw* is inserted and the इ *i* changed to य *y*. Thus,—

खि *khi*, eat.

ख्यववुनु *khyawawun^u*.

चि *ci*, drink.

च्यववुनु *cyawawun^u*.

Exceptions are,—

नि *ni*, take.

निववुनु *niwawun^u*.

दि *di*, give.

दिववुनु *diwawun^u*.

यि *yi*, come.

यिववुनु *yiwawun^u*.

5. वोल् *wōl^u*, (fem. वाच्यञ् *wājēñ*; plur. masc. वालि *wālⁱ*, fem. वाच्यञ् *wājēñē*) is also used to form nouns of agency. For examples, see below (ix. i. 28-31).

6. ग्राख् *grākh* (fem. ग्राकञ् *grākañ*, *vide ante*, p. 34). Also used to form nouns of agency (ix. i. 28-31).

These two last suffixes are really secondary ones, (see Sec. Suff. No. 9, 10). They are added to abstract verbal nouns, especially to that in उन् *un* (No. 16), the उन् *un* being changed to अन् *an*. Thus,—

कर *kar*, make. कर्णन् *karun*, making. करन्वोल् *karanwōl^u*, or
करन्ग्राख् *karangrākh*, a
maker.

पर *par*, read. परण् *parun*, reading. परन्वोल् *paranwōl^u*, or
परन्ग्राख् *parangrākh*.

If the abstract noun is feminine (see No. 31m) and ends in न् *n*, that न् *n* is changed to ञ् *ñ^u* or ञ् *ñ*.

ज्ञान *zān*, (31m) know. ज्ञान् ज्ञाञ्ज्वोल् (ज्ञाञ्ज्वोल्) *zāññ^uwōl^u*
zān (fem.) or ज्ञानुन् *zānun* *zāññwōl^u*) or ज्ञानन्वोल् *zānanwōl^u*,
(masc.) knowledge. or ज्ञाञ्ज्याख् *zāññ^ugrākh*, (ज्ञाञ्ज्याख्
zāññgrākh), or ज्ञानन्ग्राख् *zānan-*
grākh, a knower.

These two suffixes can only be used with feminine abstract nouns when the verb expresses a condition of the body or mind. Thus ज्ञान *zān*, know, expresses a condition of the mind, and therefore we can say ज्ञाञ्ज्वोल् *zāññwōl^u*. But the verb ग्राज् *graz*, roar, which also has a feminine abstract noun (see No. 31g.) ग्राज् *graz*, cannot form ग्राज्वोल् *grazwōl^u*, because the verb does not express a condition of the mind or body. We can only use the masculine abstract noun, thus, ग्राजन्वोल् *grazanwōl^u*.

If a root ends in इ *i*, the इ *i* becomes य् *y* before अन् *an*, and अन् *an* becomes अन् *ana*. Thus,—

खि *khi*, eat.

ख्यनवोल् *khyanawōl^u*,
ख्यनग्राख् *khyanagrākh*, } an eater.

चि *ci*, drink.

च्यनवोल् *cyanawōl^u*, a drinker.

Exceptions are,—

नि *ni*, take.

निनवोलु *ninawōl^u*, or निनग्राख् *nina-grākh*, a taker.

दि *di*, give.

दिनवोलु *dinawōl^u*, &c., a giver.

यि *yi*, come.

यिनवोलु *yinawōl^u*, &c., a comer.

7. नल् *nal*.

8. लल् *lal*.

9. अल् *al*, ल् *l*.

These three are used as follows with the roots दि *di* and दाव *dāv* in special senses, all obscene. Thus,—

दिनल् *dinal*, an unchaste woman.

माज्यदिनल् *mājēdinal*, “*mātrgāmī*,” अज्यदिनल् *bēñēdinal*, “*svasṛgāmī*,”
कोरिदिनल् *kōridinal*, “*kanyāgāmī*.”

माज्यदिलल् *mājēdilal*, “*mātrgāmī*.”

दावल् *dāwal*, an unchaste woman.

माज्यदावल् *mājēdāwal*, “*mātrgāmī*,” अज्यदावल् *bēñēdāwal*, “*svasṛgāmī*,”
कोरिदावल् *kōridāwal*, &c.

माज्यदिल् *mājēdil*, “*mātrgāmī*,” &c. (ix. i. 32–35).

10. उ^u (fem. ज् [̄]; plur. masc. इⁱ, fem. य^ē). This is the termination of past participles. This form is now, however, always used as a past tense, and the true participle is described later on (No. 12) (ix. i. 36–39). Examples are,—

कर *kar*, make.

कर् *kar^u*, (it was) made.

पर *par*, read.

पर् *par^u*, (it was) read.

खन *khan*, dig.

खनु *khan^u*, (it was) dug.

This suffix is added to all transitive and impersonal verbs (*i. e.*, verbs of the first conjugation), and, as a verbal form, is used when the logical subject (in the case of the agent) is in the first or third person.

It cannot be used when it is in the second person. Thus, कर् *kar^u* may mean, ‘it was done by me,’ or ‘it was done by him,’ but cannot mean ‘it was done by you.’ So असु *as^u*, it-was-laughed by me or by him.

In the case of Intransitive Verbs, it follows the conjugation of these verbs, and is only used in the case of those verbs which are known as “Listed Verbs” (*vide* A List of Kāçmīrī Verbs, *ante*, Vol. LXV, Part I, page 306). These I shall in future call verbs of the second conjugation. It is then used only in the 3rd person. Thus,—

तल *tsal*, flee. तलु *tsal^u*, he fled.

Non-listed Intransitive Verbs, which I shall in future call verbs of the third conjugation, do not use this form in त^u, but take the Aorist form in औव् *auv*, or ओव् *ōv*, used in their case for the Past third person sing. Thus,—

यठ *vyath*, be fat. यथौव् *vyathyauv*, (not यठु *vyath^u*),
he was fat.

The final व् *v* is dropped before suffixes, and we thus get यथौस् *vyathyau-s*, I was fat.

The following verbs are irregular (ix. i. 37, 38),—

चि <i>ci</i> , drink,	makes	चौव् <i>cyauv</i> (it was) drunk.
खि <i>khi</i> , eat,		खौव् <i>khyauv</i> (it was) eaten.
नि <i>ni</i> , take,		न्यूव् <i>nyūv</i> (it was) taken.

Besides this there are other irregular forms, such as द्युत् *dyut^u*, from √ *di*, ‘give’; which will be subsequently described under the head of verbs.

This suffix, त^u, is frequently met in other nouns, which are not verbal forms, e.g., यठु *vyath^u*, fat.

11. औव् *auv*, or ओव् *ōv* (fem. एय *ēy^a*; plur. masc. एय् *ēy*, fem. एय *ēy^a*).

This is the termination of the Aorist Participle of verbs of the first and second conjugations, and of the Past Participle of verbs of the third conjugation. As regards its use, see No. 10. The final व् *v* and य् *y* are omitted before suffixes. The form is an old past participle, and can be used with all verbs.

12. मतु *mat^u* (fem. मत्तु *mats^u*; plur. masc. मत्ति *matⁱ*, fem. मच्च *mats^a*). This is used to form the true Past Participle. It is compounded with No. 11, in the case of verbs of the first and second conjugations

and with No. 12 in the case of verbs of the third conjugation, and both members of the compound change for gender, number and case.

The word is also written and pronounced सुतु *mut^u*, (fem. मच्च *mats^u*; plur. masc. मति *matⁱ*, fem. मच्च *mats^a*) (ix. i. 40).

Examples of the use of this participle are,—

A. FIRST CONJUGATION. (Form 10).

कर्मतु *kar^umat^u*, or कर्मुतु *kar^umut^u*, made.

SINGULAR.

	Masc.	Fem.
Nom	कर्मतु <i>kar^umat^u</i> .	कर्मच्च <i>kar^umats^u</i> .
Acc.	कर्मतिसु <i>karⁱmatⁱs</i> .	कर्मच्च <i>kar^umats^ě</i> .
Ag.	कर्मति <i>karⁱmatⁱ</i> .	कर्मच्चि <i>karⁱmatⁱsi</i> .

PLURAL.

	Masc.	Fem.
Nom.	कर्मति <i>karⁱmatⁱ</i> .	कर्मच्च <i>kar^umats^a</i> .
Acc.	कर्मत्यन् <i>karⁱmat^{ya}n</i> .	कर्मच्चन् <i>kar^umats^an</i> .
Ag.	कर्मत्यौ <i>karⁱmat^{ya}u</i> .	कर्मच्चौ <i>kar^umats^au</i> .

NOTE,—1. The irregular declension of the first half of the compound.

2. The feminine termination of the singular, मच्च *mats^ě*. We should (according to iv. 51) expect मच्च *mats^a*, but my paṇḍit assures me that मच्च *mats^ě* is the correct form. Compare p. 59, ante.

The above declension is as given by my paṇḍit, and is not given by Ī-k.

B. SECOND CONJUGATION. (Form 10).

चलुमत्तु *tsal^umat^u*, or चलुसुत्तु *tsal^umut^u*, fled.

Sing.	Masc.	चलुमत्तु <i>tsal^umat^u</i> .
	Fem.	चलुमच्च <i>tsaj^umats^u</i> (vide ante, pp. 32, 33).
Plur.	Masc.	चलिमत्ति <i>tsalⁱmatⁱ</i> .
	Fem.	चल्यमच्च <i>tsaj^umats^a</i> .

C. THIRD CONJUGATION. (Form 11).

SINGULAR.

	Masc.	Fem.
Nom.	व्यथोम ^१ तु व्यथ्ये ^१ मात ^२ .	व्यथेम ^१ च व्यथ्ये ^१ मात्स ^२ .
Acc.	व्यथेम ^१ तिस् व्यथ्ये ^१ मातिस.	व्यथेम ^१ च्च व्यथ्ये ^१ मात्स ^२ ँ.
Ag.	व्यथेम ^१ न्ति व्यथ्ये ^१ माति.	व्यथेम ^१ च्चि व्यथ्ये ^१ मात्सि.

PLURAL.

	Masc.	Fem.
Nom.	व्यथेम ^१ न्ति व्यथ्ये ^१ माति.	व्यथेम ^१ च्च व्यथ्ये ^१ मात्स ^२ .
Acc.	व्यथेम ^१ त्यन् व्यथ्ये ^१ मात्यान्.	व्यथेम ^१ च्चन् व्यथ्ये ^१ मात्सान्.
Ag.	व्यथेम ^१ त्यौ व्यथ्ये ^१ मात्यान्.	व्यथेम ^१ च्चौ व्यथ्ये ^१ मात्सां.

The following forms are irregular :—

FROM	PAST PARTICIPLE.
यि <i>yi</i> , come.	आम ^१ तु <i>āmat^२</i> .
अत्त <i>ats</i> , enter.	आम ^१ तु <i>tsāmat^२</i> .
नेर <i>nēr</i> , issue.	द्राम ^१ तु <i>drāmat^२</i> .
प्रस <i>pras</i> , give birth.	प्याम ^१ तु <i>pyāmat^२</i> .
जि <i>zi</i> , be born.	जाम ^१ तु <i>zāmat^२</i> .
मर <i>mar</i> , die.	मूम ^१ तु <i>mūmat^२</i> , or मूदुम ^१ तु <i>mūd^२mat^२</i> .

Of all these, except मूदुम^१तु *mūd^२mat^२*, the first number of the compound does not change for number or case. Thus,—

Sing.	Masc.	आम ^१ तु <i>āmat^२</i> .
	Fem.	आम ^१ च व्यथ्ये ^१ मात्स ^२ .
Plur.	Masc.	आम ^१ न्ति <i>āmat^२i</i> .
	Fem.	आम ^१ च्च व्यथ्ये ^१ मात्स ^२ .

The forms for मूदुमत् *mūd^umat^u* are.

Sing. Masc. मूदुमत् *mūd^umat^u*.

Fem. मूमत् *mūmat^s*.

Plur. Masc. मूदिमत्ति *mūdⁱmatⁱ*.

Fem. मूमत् *mūmat^s*.

In other words मूदुमत् *mūd^umat^u* is only used in the Masculine.

13. सुत् *mut^u*, see No. 12 सत् *mat^u*.

14. अनय् *anay*. This gives the force of the past conjunctive participle, negatived (ix. i. 51).

कर *kar*, make.

करनय् *karanay*, not having made.

गर *gar*, make.

गरनय् *garanay*, not having made.

पर *par*, read.

परनय् *paranay*, not having read.

पोठ *pōth*, be fat.

पोठनय् *pōthanay*, not having become fat.

हि *hi*, buy.

हिनय् *hēnay*, not having bought.

Irregular are,—

नि *ni*, take.

निनय् *ninay*, not having taken.

दि *di*, give.

दिनय् *dinay*, not having given.

यि *yi*, come.

यिनय् *yinay*, not having come.

15. अनि *anī*. This is the first of a series of forms, connected with the Sanskrit participle in अनियः *anīyaḥ*. It is used as an impersonal future passive participle, like the Latin *faciendum* (ix. i. 50). Thus,—

कर *kar*, make.

करनी *karanī*, it is to be made.

पक *pak*, go.

पकनी *pakanī*, it is to be gone.

वृथ *wōth*, rise.

वृथनी *wōthanī*, it is to be risen
(one must rise).

चि *ci*, drink.

चनी *cēnī*, it is to be drunk.

हि *hi*, buy.

हनी *hēnī*, it is to be bought.

Irregular, as usual are,—

नि *ni* take.

निनी *ninī*, it is to be taken.

दि *di*, give.

दिनी *dinī*, it is to be given.

यि *yi*, come.

यिनी *yinī*, it is to be come.

16. उन् *un*.17. अन् *an^u*.18. उन् *un^u*.

These three are used indifferently for one another (ix. ii. 2, 3). The first is of the first declension, and the second and third of the second. Their declension is as follows :—

	SINGULAR.	PLURAL.
Nom.	करन् <i>karun</i> .	करन् <i>karan</i> .
Acc.	करनस् <i>karanas</i> .	करनन् <i>karanan</i> .
Ag.	करनन् <i>karanan</i> .	करनौ <i>karanaui</i> .
Obl. ¹	करन <i>karana</i> .	करनौ <i>karanaui</i> .
Nom.	करन् <i>karana^u</i> or करन् <i>karun^u</i> .	कर्न्नि <i>karani</i> .
Acc.	(not used).	(not used).
Ag.	कर्न्नि <i>karani</i> .	(not used).
Obl. ¹	करनि <i>karani</i> .	(not used).

If the root ends in इ *i*, the first and third forms are not used (ix. i. 21, 24). We only have forms like,—

	NOM. MASC.	ACC. SING.
खि <i>khi</i> , eat.	ख्यन् <i>khyana^u</i> .	ख्यनस् <i>khyanas</i> .
हि <i>hi</i> , buy.	ह्यन् <i>hyana^u</i> .	ह्यनस् <i>hyanas</i> .
चि <i>ci</i> , drink.	च्यन् <i>cyana^u</i> .	च्यनस् <i>cyanas</i> .

Exceptions, as usual, are,—

नि <i>ni</i> , take.	निन् or न्युन् <i>nyuna^u</i> .	निनस् <i>ninas</i> .
दि <i>di</i> , give.	दिन् or द्युन् <i>dyuna^u</i> .	दिनस् <i>dinas</i> .
यि <i>yi</i> , come.	यिन् or य्युन् <i>yyuna^u</i> .	यिनस् <i>yinas</i> .

This is used,—

(a) As an adjective.

(b) As an abstract verbal noun.

(a) As an adjective, it is equivalent to the Sanskrit participle in अनियः *anīyah*. Thus, करन् *karun* or करन् *karana^u*, means 'it is to be

¹ The oblique form is that form which the agent case assumes before post-positions.

made' (masc.). Its feminine is करञ् *karañ*. Examples of its use are,—

इह् पाठ् कुह् परन् (or परन्नु) *yih pāṭh* (masc.) *chuh parun* (or *paran^u*), this lesson is to be read.

इह् पूथि अह् परञ् *yih pūthi* (fem.) *chēh parañ* this book is to be read.

This adjective is used in a peculiar idiom with the verb गङ् *gatsḥ*, go, be proper (Cf. French *ça ira*). The past of this verb, in this sense is गङ् *gatsḥ^u*, not गौव् *gauv*. It is only used in the future and past tenses, not in the present. Examples of the idiom are (ix. i. 42).

त्तह् गङ्ख् मारन्नु (or मारन्नु) *ts^ah gatsḥakh mārann^u* (or *mārun^u*) you deserve a beating, literally you will go with propriety to be beaten.

चा गङ्गि सुह् मारन्नु *tsē gatsḥi suh mārann^u*, you ought to beat him, literally, he will go to be beaten by you.

चा गङ्गि स ज़नान मारञ् *tsē gatsḥi s^a zanān^a mārañ*, you should beat that woman, literally, that woman will go to be beaten (fem.) by you.

चा गङ्गु सुह् न्यचिवु मारन्नु *tsē gatsḥ^u suh nēchyuv^u mārann^u*, you should have beaten that boy, lit., that boy went to be beaten by you.

चा गङ्गु स ज़नान मारञ् *tsē gatsḥ^u s^a zanān^a mārañ*, you should have beaten that woman.

The same form is used with the verb लग *lag*, be proper, in much the same sense. This is only used in the Future and Past Conditional tenses (ix. i. 43). Thus,—

तत्तु लागि अ गङ्गु *tat^u lagi tsē gatsḥan^u*, you should go there. Here the participle is impersonal, and the phrase is literally, the going there by you will be proper. If the object is feminine, the participle must be feminine. Thus,—

अ लागि मारञ् स ज़नान *tsē lagi mārañ s^a zanān^a*, you should beat that woman, literally, that woman will be proper to be beaten by you.

So, also in the Past Conditional तत्तु लागिहे गङ्गु *tat^u lagiḥē gatsḥun^u* one (I, you, &c.) should have gone there.

The root पज़ *paz*, be proper, is used in exactly the same way (ix. i. 44). Thus, अ पज़िहे सुह् मारन्नु *tsē paziḥē suh mārann^u* you should have beaten him. Lit. He would have been proper to be beaten by you.

Instead of the agent case, the genitive can be used, in all these idioms (ix. i. 45). Thus we may say,—

चोनु गक्कि सुह् मारनु *cyōn^u* (instead of *tsě*) *gatshi suh mārān^u*.

चाञ्ज गक्कि स ज़नान मारञ्ज *cyāñ* (fem.) *gatshi s^a zanān^a mārāñ*.

So also in the plural,—

चांनि गक्कन् तिस मारंनि *cyānⁱ* *gatshan tim mārānⁱ*, you should beat them.

चाञ्ज गक्कन् तिस मारञ्ज *cyāñě* *gatshan tim^a mārāñě*, you should beat them (fem.).

Pronominal suffixes can also be added to the main verb (not to the participle) (ix. i. 46). The formation of these suffixes will be dealt with in the chapter on verbs.

गक्कुस् करनु *gatshu-s karun^u*, it should have been done to him.

गक्कुय् करनु *gatshu-y karān^u*, it should have been done for thee.

लग्यस् करन् *lagy-as karun*, it should be done for him.

पज़ास् करन् *pazy-am karun*, it should be done for me.

(b) As a substantive, the form is used as a masculine Abstract Verbal Noun, or Infinitive (ix. ii. 2, 3 and ff). Thus,—

कर *kar*, make.

करन् *karun*, करनु *karān^u*, or करनु *karun^u*, the act of making, to make.

The accusative singular is used with the post-position कितु or क्युतु *kyut^u* (ix. i. 17) to form a dative. E.g., परनस् कितु *paranas kyut^u*, for reading. Thus,—

परनस् कितु प्रङ्ग *paranas kyut^u prang*, a couch for reading. कितु *kyut^u* is an adjective.

We thus have,—

परनस् कितु प्रङ्ग *paranas kyut^u prang*, a couch (masc. sg.) for reading.

परनस् किति गर *paranas kitⁱ gar^a*, houses (masc. pl.) for reading.

परनस् किच् चूकि *paranas kits^u cūkⁱ*, a chair (fem. sg.) for reading.

परनस् किञ् चोक्क *paranas kits^a cōkě*, chairs for reading.

In all the above it will be seen that the essential meaning of the verb is active. A couch for reading means a couch for reading something,—e.g., a book,—and the verb is not changed whatever the gender of the object may be. Thus पूथि *pūthi*, a book, is feminine, but we still say

इह पूथि (or इथ पोथ्य) परनस् कितु प्रङ्ग *yih pūthi* (or *yith pōthē*) *paranas kyut^u prang*, a couch for reading this book.

We may also use the dative of other verbal nouns in the same way. Thus, चेटनस् कितु *tsētanas kyut^u* or (No. 30d.) चेटस् कितु *tsētas* (masc.) *kyut^u*, for grinding to powder; गजनस् कितु *grazanas kyut^u* or (No. 31g.) गजि कितु *grazi* (fem.) *kyut^u*, for roaring.

But if the verb is used passively then it agrees with the subject in gender, and the form is no longer substantival but adjectival. Thus, 'a book for reading' means 'a book for being read,' and we must say,—

परञ्ज किच्चू पूथि *parañ kits^u pūthi*.

On the other hand we say परनस् किच्चू चूकि *paranas kits^u cūki*, because the phrase means a chair for reading, and not a chair for being read.

Note that when the verb is used passively, it is in the form of the *nominative* feminine, not in the accusative, although preceding किच्चू *kits^u*.

We may also use the *nominative* masculine before कितु *kyut^u* (ix. i. 22, 23) when the verb is used passively. Thus परनु (or परन् or परनु) कितु घस्तुख् *parun^u* (or *parun* or *parañ^u*) *kyut^u pōstukh* (masc. sg.), a book for reading. We thus get the following adjectival forms when the verb is used passively,—

Masc. Sg. परनु कितु घस्तुख् *parañ^u kyut^u pōstukh*, a book for reading.

(We cannot say परनु कितु प्रङ्ग *parañ^u kyut^u prang*, a couch for reading).

Masc. Pl. रन्नि किति हाख् *rañⁿⁱ kitⁱ hākh*, vegetables for cooking.

Fem. Sg. परञ्ज किच्चू पूथि *parañ kits^u pūthi*, a book for reading.

Fem. Pl. करञ्ज किञ्च काम्य *karañṣ kits^a kāmṣ*, businesses (fem. pl.)
to be done.

These are all capable of declension. Thus,—(acc.) परनस् कितिस्
paranas kitis pōstakas chuh thawān, he places a book
for reading.

The oblique base of the form in अन् *an^u* is used to indicate a purpose (ix. i. 18). I note that in poetry the form ends in अने *anē*, not in अनि *ani*. Thus,—

परनि (or poetical परने) गङ्गान् कुह् *parani* (or poetical *paranē*) *gatshān chuh*, he goes to read. रननि गौव् *ranani gauv*, he went to cook.

When the word समख *samakh*, meet, is used in this form, it means to pay a visit of condolence. Thus, समखनि गौव् *samakhani gauv*, he went to pay a visit of condolence. Otherwise the ordinary dative of the verbal noun in उन् *un* is used. Thus, समखन पुष् रूद् *samakhana putshy rūd^u*, he stopped to meet him (ix. i. 19).

This verbal form is used to form Inceptive and Desiderative compounds. Thus,—

Inceptive compounds, are made with the infinitive in अन् *an^u* or उन् *un^u*, and the verb हि *hi*, take (viii. i. 57). Thus, सुह् कुह् खय् लेखुन् *suh chuh khāth lēkhun^u hyawān*, he begins to write a letter; करन् ह्यवान् कुह् *karun hyawān chuh*, he begins to d. If the object is feminine, the feminine infinitive is used. Thus, सुह् कुह् जनान मारञ्ज् *suh chuh zanān^a mārañ^a hyawān*, he begins to beat the woman. These forms are however, almost always used in the past tense. Thus, करन् ह्यतुन् *karun hyatun*, he began to read, (and is doing it now). तस्मि कुह् खय् लेखुन् ह्यतुमत् *taṁⁱ chuh khāth lēkhun^u hyat^umat^u*, he has begun to write the letter. Literally, by him the letter to-be-written has been taken. So तस्मि ह्यह् जनान मारञ्ज् ह्यवमत् *taṁⁱ chhēh zanān^a mārañ^a hēts^umat^u*, he has begun to beat the woman (ix. i. 41).

Another way of forming inceptive compounds is to use the oblique form of the infinitive with the verb लग *lag* already mentioned. Thus,—

सुह् करनि लग् *suh karani lag^u*, he began to do.

सुह लुग खथ लेखनि *suh lag^u khāth lēkhani*, he began to write the letter.

सुह लुग जनान मारनि *suh lag^u zanān^a mārani*, he began to beat the woman. It will be observed that this form of the verbal noun does not change for gender.

Similarly, **Desiderative compounds** are made with the verb इक् *yitsh*, wish. Thus,—

सुह चुह खथ लेखुन् इक्कान् *suh chuh khāth lēkhun^u yitshān*, he wishes to write the letter.

सुह चुह जनान मारुञ् इक्कान् *suh chuh zanān^a mārañ yitshān*, he wishes to beat the woman.

तमि इक्क जनान मारुञ् *tami yitsh^u zanān^a mārañ*, he wished to beat the woman.

In the formation of this abstract noun the following **irregularities** appear (ix. ii. 4). Only one form of the infinitive is given, but the others follow the same rule,—

तल *tal*, fry.

तलुन् *talun* or तल्युन् *talyun*.

बज *baz*, fry, serve.

बजुन् *bazun* or बज्युन् *bazyun*.

Some verbs only use their Abstract Noun in the Feminine, and, moreover, are then sometimes irregular in their formation (ix. ii. 24 and ff.). They are the following:—

ABSTRACT NOUNS.

त्सर *tsar*, be inwardly wrathful त्सरिञ् *tsariñ*, inward wrath. (impersonally).

चुव *tsuv*, quarrel (impersonally). चुविञ् *tsuviñ*.

[These two, when used with other verbs, take the *regular* feminines in phrases like,—

अमिस् ह्यचुन् त्सरुञ् *amis hēts^un tsarañ*, he began to be angry. Literally, being angry began to him].

मोरव *mōrav*, bear (of pain, impersonally). मोरवुञ् *mōrav^uñ*.

मर्त्त *marts*, be impatient (used impersonally). मर्त्तुञ् *marts^uñ*.

19. अञ् añ.

20. इञ् iñ.

21. ऊञ् ūñ.

These are all Feminine forms of the masculine verbal adjectives, and of the masculine abstract nouns or infinitives, in उन् *un*, अनु *an^u*, or उन् *un^u* (Nos. 16–18). No. 19 is the regular feminine of all three, and is discussed under the head of those suffixes.

It is also specially used to form a feminine abstract noun in the case of the following verb.

चेन *tsēn*, know by a sign, चेनवञ् *tsēnavañ* the giving of a sign (ix. ii. 43).

In the case of the following verbs it is only used in the fem. pl. (अञ् *añ^a*) (ix. ii. 42),—

कड *kad*, bring out.कडञ् *kadañ^a*, blaming.पास् *pās^ar*, blame.पास्रञ् *pās^arañ^a*, blaming.श्रुक *çruk*, weep.श्रुकञ् *çrukañ^a*, weeping.

A few verbs (mostly connected with female ideas, and mostly used impersonally) have no masculine forms, and are also discussed under the head of Nos. 16–18.

They have only feminine abstract nouns or infinitives in इञ् *iñ*, or ऊञ् *ūñ*. For easy reference, I repeat them here.

The two following form their abstract or infinitives in इञ् *iñ*, and in no other way (ix. ii. 24). That is to say they have no infinitive in उन् *un*.

त्सर *tsar*, be inwardly wrathful, whether referring to a man or a woman, always used impersonally, and always in the feminine. Thus, तस् त्रु *tas tsar^u* (fem.), of him or her inward wrath was felt, *i.e.*, he or she was inwardly angry. Abstract noun or infinitive त्रिञ् *tsariñ*, not त्रुन् *tsarun* or त्रञ् *tsarañ*, inward wrath. त्रुन् *tsarun*, does occur, but it is the abstract noun or infinitive of another verb, त्र *tsar*, increase.

Other examples of the use of this curious verb is तस् त्रान् छह् *tas tsarān chhēh* (fem.) he or she is inwardly angry. तस् त्रि *tas tsari*, he or she will be angry.

चुव *tsuv*, (ix. ii. 24) quarrel, also used impersonally, and in the feminine. Abstract noun or infinitive चुविञ् *tsuviñ*, quarrelling.

Examples of use,—

Present tense, सुह् कुह् चुवान् *suh chhuḥ tsuvān*, he is quarrelling.

Future tense, सुह् चुवि *suh tsuvi*, he will quarrel.

Past tense, only used in the feminine,—

तमि चुव् *tamⁱ tsuv^ũ*, by him quarrelling was done.

तमि चुव् *tami tsuv^ũ*, by her quarrelling was done.

Note, that in the Past, it is always used impersonally, and in the feminine gender though it may refer to males.

We thus see that चर *tsar* is always construed with the genitive (तस् *tas*), but चुव *tsuv*, in the Present and Future as an ordinary Intransitive Verb, and in the Past as an Impersonal Verb.

The two following verbs, form their abstract nouns or infinitives in ज्ज् *ñ*, and in no other way.

मोरव *mōrav*, (viii. iii. 25) bear pain, used impersonally and in the feminine in the past tenses only. Abstract noun or infinitive मोरवज् *mōrav^ũñ*.

Examples of the use of this verb,—

Present tense, सुह् कुह् मोरवान् *suh chhuḥ mōravān*, he is bearing pain.

Future tense, सुह् मोरवि *suh mōravi*, he will bear pain.

Past tense, तमि मोरव् *tamⁱ mōrav^ũ* (fem. impersonal) (pain) was borne by him, he bore pain.

मर्त्त *marts* (ix. ii. 25), be impatient. Abstract noun, or infinitive, मर्त्तज् *marts^ũñ*.

Examples of use,—

Present tense, तस् छह् मर्त्तान् *tas chhēḥ* (fem.) *martsān*, of that man, or of that woman, there is impatience.

Future tense, तस् मर्त्ति *tas martsⁱ*, of that man, or of that woman, there will be impatience.

Past tense, तस् मर्त्त *tas marts^ũ*, of that man, or of that woman, there was impatience.

It is thus construed exactly like चर *tsar*.

The following verbs optionally form feminine abstract nouns or infinitives in *ञ्* *ñ*, in addition to the ordinary masculine one in *उन्* *un* (ix. ii. 26).

खस् *khās*, pluck the hair. In the case of this verb, *खसुन्* *khāsun* (masc.) is used when men are referred to, and *खसूञ्* *khāsñ* (fem.) when women are referred to (*sensu obsceno*).

फिन्न *phits*, forget; *फर* *phōç*, be inwardly angry; *फुह* *phuh*, be inwardly angry. In the last two the fem. abstract noun is used of the wrath of females.

वज्रव *wazav*, moisten; *वुत्त* *wuts*, be burnt.

The following verbs optionally form the feminine abstract noun in *इञ्* *iñ*, in addition to the ordinary masculine one in *उन्* *un* (ix. ii. 27-32).

सार *sār*, feel (see No. 26); *खुत* *khut*, dig from below; *टुष* *tuv*, close (of a flower); *डुव* *duv*, sweep; *डल* *dal*, pass over; *त्रुक* *truk* (see No. 30a), bite in pieces; *थ्यक* *thēk*, praise; *नत्त* *nats*, dance; *नट* *nat*, tremble; *नम* *nam*, bend; *वुज* *wuz*, appear (as water from a spring); *वुठ* *wuṭh*, twist; *वुप* *wup*, burn inside; *लिव* *liv*, smear (makes *लिविञ्* *liviñ*, or *लिपिञ्* *lipiñ*); *ल्यव* *lyav*, lick; *कर* *kar*, do (*करिञ्* *kariñ*, however, only means a mason's trowel); *वट* *wat*, twist (*वटिञ्* *waṭiñ* means a collection); *फर* *phar*, steal (*फरिञ्* *phariñ* means a female thief). Thus, *सरिञ्* *sāriñ*, feeling.

If the secondary suffix *अल्* *al* (sec. suf. No. 6) is ever used with any abstract verbal noun, it cannot be used with the masculine form, but only with the feminine form in *इञ्* *iñ* (ix. ii. 27). This *अल्* *al* is only used with a few verbs. Thus, *थ्यकिञ्जल्* *thēkiñal*, a praiser; *नटिञ्जल्* *naṭiñal*, a trembler, and so on.

22. *अन्* *an*, (masculine). Used to form masculine abstract nouns in the case of three verbs (ix. ii. 41). Thus,—

चि *ci*, drink.

अन् *cyan* (masc.) drinking.

खि *khī*, eat.

ख्यन् *khyan* (masc.) drinking.

हि *hi*, place.

ह्यन् *hyan* (masc.) placing.

20. *अन्* *an* (fem.). Used to form feminine abstract nouns in the case of the following verbs (ix. ii. 35, 37) *कपट* *kaṭaṭ*, cut; *दन्* *dan*,

shake out dust ; नहाव *nahāv*, obliterate ; पिल *pil*, arrive ; फिर *phir*, turn over (pages) ; माज *māz*, be intent upon ; मिलव *milav*, unite ; मुत्तर *mutsar*, open ; मूर *mūr*, shell (pease, &c.) ; ल्यव *lyav*, lick ; बुठ *wuṭh*, twist ; बुच्च *wuh*, be not extinguished ; आडर *āḍar*, mix ; खंडर *khaṇḍar*, divide ; छुटर *tshōṭar*, make small ; जीटर *zīṭhar*, make long ; टुटर *tōṭar*, have insufficient means of livelihood ; पीटर *pīṭhar*, blame and instruct ; फुटर *phuṭar*, break ; बडर *baḍar*, make great ; बाग्र *bāgar*, divide ; म्वटर *mōṭar* make thick ; वोवर *wōwar*, shave metal.

Thus, कपटन् *kapāṭan* (fem.) cutting.

The verb गिलव *gilav*, whirl about, forms गिलन् *gilan*, which means ‘an attempt’ (ix. ii. 36).

The verb नव *nav*, be new, forms न्वरन् *nōv^aran*, raking up an old story against a person (ix. ii. 38).

The verb लार *lār*, touch, forms लारन् *lāran*, which means ‘trembling’ (ix. ii. 40).

Some people use this form with the roots तञ्जर *tañ^aar*, dilute ; तञ्जर *tats^aar*, make hot ; स्यजर *syaz^aar*, make straight (ix. ii. 39).

24. रब् *rab*. This is optionally used in the case of the root मष *maṣ*, to form a masculine verbal abstract noun (ix. ii. 5). Thus, मषब् *maṣrab*, forgetting.

25. उ^u, this is optionally used to form masculine verbal abstract nouns from the three following roots (ix. ii. 6).

ददर <i>dōḍar</i> , rot.	ददरु <i>dōḍar^u</i> , rotting.
जजर <i>zōzar</i> , wither.	जजरु <i>zōzar^u</i> , withering.
ससर <i>sōsar</i> , decay.	ससरु <i>sōsar^u</i> , decaying.

26. ज्^ū is used optionally to form feminine verbal abstract nouns in the case of the following verbs (viii. ii. 62, 63, 68, 72, 79).

तक् *tach*, pare, तक्^ū *tach^ū*, scratching (also तक् *täch*) ; रक् *rach*, protect, रक्^ū *rach^ū*, protection ; ढाड *tshāḍ*, search, ढाड^ū *tshāḍ^ū*, searching ; ढाड *tshāḍ*, search (with a nasal), makes either ढाड^ū *tshāḍ^ū*, or ढाड^ū *tshāḍ^ū* ; ढान *chān*, sift, ढान्^ū *chān^ū* ; दोन *dōn*, card cotton, दून्^ū *dūn^ū* ; थार

thār, be quick, थार् *thār̄*; बाँबर *bābar*, be quick, बाँबर् *bābar̄*; सार *sār*, feel, सार् *sār̄* (*vide* p. 210); हन्द् *hand̄ar*, be cold, हन्द् *hand̄ar̄*.

27. अ *a* (masc.); used optionally to form masculine verbal abstract nouns in the case of the following verbs (ix. ii. 7).

छम्ब *chōmb*, husk; ज्स *zōs*, cough; बगार *bagār*, fry in oil; बह *bēh*, sit; लम *lam*, pull; लोस *lōs*, be weary; वुन *wun*, be unlucky.

Thus, छम्ब *chōmb^a*, the act of husking, and so on.

28. अ *a* (fem.) used optionally to form a feminine abstract verbal noun in the case of the verb वुंग *wung*, to howl like a dog, in a special meaning (ix. ii. 57).

Thus, वुंग *wung^a*, lying awake at night on account of some care.

वुग् *wung*, means a dog's howl.

29. आव् *āv*. Used optionally in the case of the verb लद *lad*, send, build, elevate, push, when it means 'build,' to form a masculine abstract noun. लदाव् *ladāv*, also means, the wages of building (ix. ii. 8).

30. — (masc.). Several verbs optionally drop all suffixes to form abstract nouns. In such cases roots ending in hard consonants aspirate them in the nominative singular and plural. These roots are classed according to their final letters. In the case of causal roots ending in अव *av*, the अव *av* is dropped.

(a) क *k*, certain verbs in क *k* and कव *kav*, make optional verbal abstract nouns by changing the क *k* or कव *kav* to ख् *kh* (ix. ii. 9). These verbs are,—

छकव *chōkav*, wash.

छक *tshōk*, become speechless.

ठक *tak*, bite in two with a noise.

टुक *tuk*, bore like a rat.

ढकव *tōkav*, cause to disappear.

ढुक *thuk*, bury.

त्रुक *truk*, cut to pieces, eat (*vide* p. 210).

थक *thak*, be weary.

पाकव *pākav*, cook.

फुक *phuk*, blow up fire.

भक *brak*, clench with the teeth.

Thus, छूच् *chökh*, the act of washing. छूच् *tshökh*, speechlessness and so on. The root फुक *phuk* becomes फूच् *phökh*, when it means 'to puff.' Otherwise it is simply फूच् *phukh*, the blowing of a fire.

(b) ग *g*. This case is exactly similar to the preceding one. It occurs in the case of three verbs (ix. ii. 10). Thus,—

OPTIONAL FORM OF ABSTRACT NOUN.

दगव *dögav*, husk.

दग् *dög*, husking.

रंग *rang*, paint.

रग् *rang*, painting.

सगव *sagav*, water plants.

सग् *sag*, watering.

(c) च *ts* (ix. ii. 11). It occurs only in the case of the verb,—

वाँच् *wā̃ts*, cheat; abstract noun वाँच् *wā̃tsh*, cheating.

(d) ट *t* (ix. ii. 12).

त्तेट *tsēt*, powder; लूट *lūt*, rob; वाट *wāt*, join. These can form abstract nouns in ट *tñ*. Thus, त्तेट *tsētñ*, pounding to powder.

(e) ड *d* (ix. ii. 13).

गंड *gaṇḍ*, tie; optional abstract noun, गंड् *gaṇḍ*, tying.

(f) न *n* (ix. ii. 14).

खन *khan*, dig; छन *tshñ*, cut; optional abstract nouns, खन् *khan*, digging, छन् *tshñ*, cutting.

(g) प *p*. The following verbs optionally make their abstract nouns in फ् *ph* (ix. ii. 15).

काँम्प *kāmp*, tremble; कृप *kṛp*, cut with scissors; ज्ञाप *tsāp*, chew (Cf. No. 31n.); जप *zap*, mutter prayers; टप *tap*, kick of a horse, &c.

Thus, काँम्फ् *kāmph*, trembling, and so on.

(h) म *m* (ix. ii. 16).

ब्रम *bram*, be in error; abstract noun, optionally, ब्रम् *bram*.

(i) र *r* (ix. ii. 17).

चार *cār*, tie tightly.

चीर *cīr*, wring out.

तार *tār*, cross over (active).

फुकार *phukār*, speak in anger, bubble up (of steam).

फ्यार *phyār*, strain (liquid).

मार *mār*, beat.

सर *sör*, remember.

Thus, optional abstract noun, चार् *cār*, tying tightly.

(j) ल *l* (ix. ii. 18).

चल *tsěł*, force inside (active).

बल *tshal*, cheat.

जल *z^al*, scrape.

तोल *tōl*, weigh.

दल *dal*, split (active).

मेल *mēl*, meet.

Thus, optional abstract noun, चयल् *tsěł*, forcing inside.

(k) व *w* (ix. ii. 19).

जुव *zuv*, live.

डुव *duv*, sweep.

ताव *tāv*, heat.

व्वहव *wōhav*, curse.

These optionally form their abstract nouns in व् *v*. Thus, जुव् *zuv*, life; व्वहव् *wōhav*, cursing.

(l) स *s* (ix. ii. 20).

रस *ras*, be juicy.

हसव *h^asav*, incite.

Thus, रस् *ras*, juiciness; हस् *h^as*, inciting.

(m) ह् *h* (ix. ii. 21, 22).

गह् *g^ah*, grind.

चह् *ts^ah*, suck.

गह् *g^ah*, grinding; चह् *ts^ah*, sucking. The former also makes गस् *gas*, grinding.

31. ——— (fem.). Several verbs optionally drop all suffixes to form feminine abstract nouns. In such cases, roots ending in hard consonants aspirate them in the nominative singular. These roots are classed according to their final letters.

In the case of causal roots ending in अव *av*, the अव *av*, is dropped. The following are the verbs :—

(a) क *k* (ix. ii. 56).

छक *chak*, scatter.

चिक *chik*, sprinkle.

चमक *camak*, shine.

टक *t^ak*, run.

फूँक *phū̃k*, smell.

शैक *çēk*, doubt.

Thus, छक् *chăkh*, (fem.) a scattering, a sowing of seed ; शैक् *çēkh* (fem.), doubting.

(b) ख *kh* (ix. ii. 75).

There is only one, and it is irregular. लेख् *lēkh*, write, makes लेफ् *lēph*, a writing (nom. pl. लेफ *lēph^a*).

(c) ग *g* (ix. ii. 57).

जाग *zāg*, be watchful.

टाँग *tā̃g*, emit a loud cry.

दग *dag*, beat.

मंग *maṅg*, ask.

लग *lag*, be with.

लाग *lāg*, imitate.

बुंग *wuṅg*, bark (of a dog).

श्वंग *çōṅg*, sleep.

Thus, जाग् *zāg*, watchfulness. बुग् *wuṅg*, is, specially, a dog's howl. बुंग *wuṅg^a*, means the lying awake at night owing to some care.

(d) छ *ch* (ix. ii. 61).

तछ *tach*, pare.

मन्दछ *mandach*, be ashamed.

Thus, तच् *tăch*, scratching. The first may also form तच् *tach^u* (62).

(e) ङ *ts* (ix. ii. 58).

पङ्ग *pats*, trust with a loan.

रोङ्ग *rōts*, be preferred.

श्रीङ्ग *çrōts*, be pure.

Thus, पङ् *pāṭsh*, trust (of all kinds), रोङ् *rōṭsh*, preference.

(f) ङ् *ṭsh* (ix. ii. 59).

इङ् *yitsh*, wish.

प्रिङ् *priṭsh*, ask.

Thus, इङ् *yitsh*, wishing. We say प्रिङ्गारु करुनस् *priṭsha-gār^u karⁿ-n-as*, asking, &c., was done by him for him.

(g) ज्ञ *z* (ix. ii. 64).

ग्रज्ञ *graz*, roar.

Thus, ग्रज्ञ *graz*, a roaring; ग्रज्ञि किनु *grazi kyut^u*, for roaring (ix. i. 17).

(h) ट *t* (ix. ii. 65).

चूट *tsūt*, break wind with noise.

कूट *tshat*, winnow.

फुट *phut*, be broken.

Thus, कूट *tshāṭh*, winnowing.

(i) ठ *ṭh* (ix. ii. 66).

द्यठ् *tyāṭh*, be bitter. The abstract noun, द्यठ् *tyāṭh*, means necessity, necessariness.

Thus, तमाकि द्यठ् *tamākⁱ tyāṭh*, the want of tobacco.

(j) ढ *ḍ* (ix. ii. 67, 68).

माँड *māḍ*, mix.

काँड *tshāḍ*, search.

The latter makes काँड *tshāḍ*, or काँड *tshāḍ^u*. [The verb काड *tsāḍ*, search, without the nasal, always makes काँड *tsāḍ^u*].

(k) त *t* (ix. ii. 69).

न्यत *nyat*, shear.

लतव *latav*, kick.

Thus, न्यथ् *nyāṭh*, a shearing; लथ् *lāṭh*, a kick.

(l) द *d* (ix. ii. 70).

पद *pad*, break wind.

प्यद *pyad*, be cognisant of.

पँद *pōnd*, sneeze.

Thus, पँद् *pōnd*, a sneeze.

(m) न *n* (ix. ii. 71).

आमन *āman*, change for the bad.

जान *zān*, know.

Thus, आमन् *āman*, a change for bad.

(n) प *p* (ix. ii. 73).

चाप *tsāp*, gnaw.

Thus, चाप् *tsāph*, a gnawing (Cf. No. 30g.).

(o) फ *ph* (ix. ii. 74).

वुफ *wuph*, fly.

Thus, वुफ् *wuph* a flying.

(p) ब *b* (ix. ii. 76).

रंब *ramb*, be beautiful.

रूब *çüb*, be beautiful.

Thus, रंब् *ramb*, beauty.

(q) य *y* (ix. ii. 77).

प्रय *pray*, be pleased with.

Thus, प्रय् *pray*, love.

(r) र *r* (ix. ii. 78).

आवर *āwar*, cover.

डखर *ḍakh^ar*, depend upon.

तूर *tūr*, be cold.

थाँथर *thā^hthar*, be quick.

दोर *dōr*, run.

मूर *mūr*, husk.

लार *lār*, touch.

सखर *sakhar*, set forth.

लार् *lār*, means absconding. The verb दूँक्खर *dūnt^hsh^ar*, separate, forms दूँक्ख *dūnt^hsh*, separating (ix. ii. 60). The verb, वड् *wad^ar*, bury makes वड् *wad* (ix. ii. 67).

(s) ल *l* (ix. ii. 80).

गाँगल *gāgal*,
 ग्राँगल *grāgal*, } be disturbed in one's work.

टाल *tāl*, go away with indifference.

तंबल *tambal*, change one's mind.

म्वकल *mōkal*, be released.

व्वलल *wōlal*, adorn.

शहल *çahal*, be cold.

Thus म्वकल् *mōkal*, release.

(t) व *w*, (ix. ii. 81).

दव *dav*, run.

Thus, दव् *dav*, running.

32. इश् *iç* (ix. ii. 33). This is used optionally to form feminine abstract nouns or infinitives, in the case of the following verbs.

चक *tsök*, be angry ; तप *tap*, become hot ; लंग *lang*, be lame.

Thus, चकिश् *tsōkiç*, anger.

The ✓ मिलव *milav*, unite, irregularly forms मिलमिश् *milamiç* (ix. ii. 34).

33. अक *ak* (nom. sg. अख *akh*) (fem.), used to form a feminine abstract noun in the case of the verb पोट *pōth*, be fat ; e.g., पोठख् *pōthakh*, fatness (ix. ii. 45).

34. अत् *at* (nom. sg. अथ् *ath*) (fem.), used to form feminine abstract nouns in the case of the following verbs (ix. ii. 44).

अर्ज *arz*, earn ; बाव *bāv*, declare one's intentions ; व्वपज *wōpaz*, become ; अप *çrap*, decay ; स्यद *syad*, succeed ; गर *gar*, make ; वट *waṭ*, twist ; शहल *çahal*, be cold ; ह्यक *hyak*, be able.

Thus, अर्जत् *arzat* ; nom. sg. अर्जथ् *arzath*, earning.

35. अय् *ay* (fem.), used to form feminine abstract nouns in the case of the following verbs (ix. ii. 46).

वखन *wakhan*, tell ; खार *khār*, ascend ; जाग *zāg*, be watchful ; बाल *wāl*, take down ; नच *nats*, dance ; कख *hōkh*, be dry ; आमन *āman*, change for the bad.

Thus, वखनय् *wakhanay*, telling. The verb मंग् *mayg*, ask, forms माँगय् *māṅgay*, asking (ix. ii. 47).

The verb बागर् *bāgar*, divide, forms बागय् *bāgay*, division, or बागनय् *bāganay* (ix. ii. 48, 54).

The verb जेन *zēn*, conquer, forms जिय् *ziy*, victory (ix. ii. 49).

From the verb साव *sāv*, sleep, comes the derivative, उदसावय् *udasāvay*, waking, lying awake (ix. ii. 50).

The simple word सावय् *sāvay*, means 'happiness' (ix. ii. 51).

From the verb आमन *āman*, change for the worse, already mentioned, we also have हामनय् *hāmanay*, a false charge (ix. ii. 52).

From the verb लाग *lāg*, cultivate, we have लागनय् *lāganay*, cultivation (ix. ii. 53).

From the verb साद *sād*, accomplish, we have सादनय् *sādanay*, a chief cause (ix. ii. 55).

36. अवञ् *awañ* (fem.) (with unmodified vowel). This is added to a verb to signify wages (ix. ii. 82, 83, 84). Thus,—

करवञ् *karawañ*, (fem.), the wages of doing; परवञ् *parawañ*, the wages of reading; लोनवञ् *lōnawañ*, the wages of reaping; रोजवञ् *rōzawañ*, the wages of remaining.

If the root ends in a vowel the suffix is ववञ् *wawañ*. Thus,—

(दि *di*) दिववञ् *diwawañ*, the wages of giving; निववञ् *niwawañ*, the wages of taking; ख्यववञ् *khyawawañ*, the wages of eating; चववञ् *cyawawañ*, the wages of drinking.

37. अन्हार् *anhār*, used to signify fitness (ix. ii. 91). Thus,—

करन्हार् *karanhār*, fit to be done.

गंडन्हार् *gaṇḍanhār*, fit to be bound.

If the verb ends in a vowel, the suffix becomes अनहार *anahār*. Thus,—

ख्यानहार *khyanahār*, fit to be eaten.

चनहार *cyanahār*, fit to be drunk.

ह्यानहार *hyanahār*, fit to be placed.

But as usual,—

निनहार् *ninahār*, fit to be taken ;

दिनहार् *dinahār*, fit to be given ;

यिनहार् *yinahār*, fit to come.

The verb लग *lag* makes लगहार् *lagahār*, which simply means
'worthy.'
